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percentage of those who have to earn their daily bread by hard labor are addicted to the habit, the vice being indulged in as a rule by the wealthy and middle classes. Urban populations especially seem to be in the grip of the evil; 10 per cent of Calcutta's population are estimated victims; so also in Madras and other urban centers. Further, one-quarter or one-fifth of the adult population in Assam habitually use the drug. The baneful effects in the use of the drug are numerous and varied, but particularly destructive of the health and usefulness of children; much blindness is directly traceable to the opium habit. The moral contamination due to the use of opium is fully as evil as the physical degeneration attendant on its use—indolence, loss of power to concentrate or to make decisions, and the utter loss of any sense of duty, so that the word of an opium-user even under oath is positively worthless; in desperation he will commit any manner of crime in order to procure the drug. The smoking of opium is far more injurious in its results than its consumption in pill form.

In spite of the horrible results which invariably follow in the wake of the opium habit, there are even today many British officials—many of them doctors—who maintain that the employment of opium in small doses in a tropical country like Hindustan

does not produce the ill effects that follow its use in colder climates. The number of these would-be apologists is significantly highest in the worst districts. In spite of the drastic measures employed to stamp out the use of the noxious drug in other countries, the British Indian government still entertains notions as to the beneficent effects of opium. The revenue interests have overshadowed the moral issues. Of late, however, the British Indian administration has taken steps toward more stringent rules and regulations for opium consumption. On August 19, 1912, the Finance Department of the government of India approved resolutions called for a re-examination of the system of regulation in the light of the experience of other countries dealing with the same problem. To be sure that collective smoking has been interdicted, the price of the drug sold by the government has been raised so as to discourage its use, and the amount of opium which anyone may lawfully possess has been reduced, but far more rigorous action is necessary. In 1911-12 the revenue accruing to the government was £ 1,105,400; but it does not seem utopian to hope that the moral sense of the British Indian government will be quickened enough to forego this money consideration and free Hindustan from the ravages of the poppy.

RELIGIOUS EDUCATION

City Training Schools

The training of the Sunday-school teacher seems to be the focal point upon which the organized Sunday-school forces are wisely centering their energies. The superintendent of teacher training under the International Sunday-School Association, Dr. Franklin McElfresh, reports that city training schools for Sunday-school teachers are this year being organized in from twenty to thirty cities both east and west. Conspicuous among these cities are:

Hartford, Conn., Buffalo, N.Y., Cleveland, Ohio, Newark, N.J., St. Louis, Mo., Lincoln, Neb., and Kansas City, Mo. The programs of these schools vary considerably both in the quality of the courses offered and in their emphasis upon subject-matter, organization, and method. The movement in itself is wholly good, but we wish that we might see the biblical courses more adequately outlined and more conspicuously placed. But it is interesting to note that in the city institute which was organized

earliest, several years ago, the Bible is now placed first in the curriculum and pedagogy second. All the other programs reverse this order.

The Co-operation of Educational Institutions in the Training of Sunday-School Teachers

We have received interesting announcements of a course of instruction for Sunday-school workers offered at Columbia University for the benefit of Sunday-school teachers. The course will be given in series of six lectures each, under the following topics: "Principles of Teaching," by Professor George D. Strayer; "Introduction to the Study of the Bible," by Rev. Raymond C. Knox; "Essentials of Child-Study for Sunday-School Teachers," by Professor George A. Coe; "The Sunday-School Organization and Purpose," by Rev. A. F. Schauffler; and "The History of Civilization in Ancient Palestine," by Professor Lewis B. Paton, all except one of these being regular members of the faculty of some educational institution.

The University of Denver is co-operating with what is known as the Denver Training School, an interdenominational church organization which last year enrolled 230 Sunday-school teachers from the city. The announcement of this year offers courses for teachers in the elementary department, the adult department, and teachers of 'teen-age boys and girls, as well as a course for pastors and superintendents and a coaching class. Several of the instructors are members of the faculty of the University of Iliff School of Theology, which is associated with the university.

Drake University of Des Moines, Ia., has inaugurated perhaps the best of all the Sunday-school institutes. It is now in its third year and has from the first been systematically organized and conducted by Professor Walter Athearn, of the department of religious education. Experience, as

well as appreciation of the needs of the teachers, and of educational values, has resulted after three years in a most excellent program of work in which the Bible as subject-matter is placed first, and methods take their proper place as second, and organization, third.

The University of Chicago is endeavoring to assist the churches of the South Side of the city in the region in which the university is located, to train its teachers by offering at the university short courses one evening each week for six weeks. The courses announced for this year so far are: "The Principles of Sunday-School Teaching," with special reference to the life of Christ, by Professor T. G. Soares; "The Background for the Study of the Life of Christ," by Shailer Mathews; "Boys' Religion," by Professor Allan Hoben; "The Old Testament in the Junior and Intermediate Departments," by Miss G. L. Chamberlin.

Educational Work of Church Boards

The Publication and Sunday-School Board of the Reformed Church in the United States has just put out a leaflet outlining correspondence courses in religious pedagogy for ministers. These courses have for their purpose the introduction of ministers to modern religious pedagogy, and to literature on the organization and work of the Sunday school, with special reference to strengthening them in the administration of the schools of their churches, and the training of their teachers. The course is planned for two years and covers methods in education, Sunday-school work in general, departmental work, Sunday-school leadership, teacher training, missions, manual methods in the Sunday school, the church and the Sunday school, and the theory of education.

The General Board of Religious Education of the Protestant Episcopal Church is making good progress in the organization of diocesan training schools. The program

of these schools is well outlined because of the very active co-operation of the general secretary, Rev. William E. Gardner, with those who organize the local classes. This central supervision gives uniformity and strength to the courses offered and establishes a standard. Schools have now been thoroughly organized in Boston for the diocese of Massachusetts, in New York City for the diocese of New York, in St. Louis for the diocese of Missouri. Schools in Philadelphia, Chicago, Providence, and San Francisco are sufficiently advanced in their organization to deserve the name of school, and others will undoubtedly follow. The personnel of the Episcopalian General Board of Religious Education in addition to the secretary is as follows: Organization, Administration, and Equipment of the Sunday School, Rev. W. W. Smith, of New York City; Curricula and Lesson Courses, Rev. L. N. Cary, of Philadelphia; Teacher Training and Summer Schools, Rev. Lester Bradner; Mission Study and Activity, Rev. C. P. Mills; Worship, Music, and Art, Rev. C. H. Young, of Chicago; Primary and Secondary Schools,

Rt. Rev. L. W. Burton, of Kentucky; Publicity, Rev. W. C. Hicks, of Maryland; Finance, Rev. H. L. During, of Philadelphia.

Agriculture for the Rural Pastor

The Agricultural Extension Department of the Iowa State College at Ames, Ia., and the Theological Seminary at Drake University, Des Moines, Ia., have undertaken to unite in preparing the students of that seminary for rural work. Six of the strongest lecturers of the extension department of the university will lecture before the divinity students on farm crops, the soil and farm management, animal husbandry, dairying, poultry, horticulture, and rural landscape gardening. These lectures are presented in the hope that they will help young ministers who go into rural communities to establish themselves on a better basis with their farmer parishioners. When our agricultural colleges and our theological seminaries co-operate more closely in this way, a great step will have been taken toward solving the rural church problem which is troubling so many of us.

CHURCH EFFICIENCY

The Country Church a Social Center

The October number of *Education* contains an article by Henry S. Curtis of Olivet, Michigan, upon the "Possibilities of the Rural Church as a Social Center." In the country the numerous churches have drawn the community apart rather than cemented it together; the great need of the rural church at the present time is consolidation, so that there shall be only one church to a community. The time for the doctrinal sermon has passed. The minister ought to be a social organizer and spiritual counselor of his flock. Statistics gathered from Indiana and elsewhere show that the church which is vitally serving the community instead of ministering to itself is the grow-

ing church. Too often the average country church is a device, not for serving the community, but for making the community serve it. The country community needs sadly a community center. Little, narrow, bickering church factions are preventing rather than furthering community enterprises. Even the pastorless country church—and the church in the country is at the present time without a pastor—can do much in this line; the organization needed is not difficult; through the Sunday school and the women's missionary society can be found the means necessary to make the church the center of community life. A realization of the value and need of social life is getting abroad in the country communities and all signs